



الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
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in competency and personality characteristics those observed on unemployed graduates and those aspired by employers are the causes of the unemployment among graduates.

**P-229      A Critical Examination of the Definition and Implementation of Riqab (Slavery) by a Selected Bait al-Mal in Malaysia**

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*Riqab* (slavery) is one of the standard categories of *Zakat* expenditure sanctioned by Islam. Unlike in the old days where the incidence of slavery was common, modern life might find cases of slavery alien, almost non-existent. This study attempts to revisit the particular category as being managed by one of the *Bait al-Mal*'s in Malaysia. **Objective:** The study attempts to propose the core concept of *riqab* in the Islamic literature, and verify it with the definition adopted by and actual distribution practiced by the *Mal*. **Issues:** There are two main issues that challenge intellectuals and average people in this study: (1) Whether the definition of *riqab* adopted by the *Mal* is well supported by the literature; (2) Whether the *Mal*'s recipients under *riqab* category are consistent with the definition. **Methodology:** The study will present analysis of the actual data available with the *Mal*. In addition, it will obtain experts' views on the same issues. To further evaluate on whether ordinary Muslims perceive acceptability or otherwise of the examples of *riqab* recipients adopted by the *Mal*, the study proposes to administer a short questionnaire on Muslim students of a public university. **Significance:** The study is unique both in terms of novelty of the topic and attempts by the *Mal* to apply the concept in an apparently non-*riqabic* contemporary environment.

**P-233      The Concept of Wasatiyyah and the Challenge of Islam Liberal in Indonesia**

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My research shows that the justly balanced worldview of Islam has wide implications for contemporary Muslim society encompassing the Muslims' religiosity, spirituality, intellectuality, outlook, attitudes, behaviour, relationships and activism. Each one of the twenty positions spelled out by al-Qaradhawi also serves as general principles and guidelines towards achieving the goals of Islamic moderation, and avoid the tendency of Muslim societies to be caught between the two poles of immoderation (*ifreet*) and negligence (*tafreet*). In addition to the above twenty "middle path" positions that Muslims have to adopt, al-Qaradhawi mentions eight basic religious implications which Muslims need to take note of in pursuing the path of *al-Wasatiyyah*.

The rise of "Islam Liberal" movement in Indonesia is a serious internal challenge to the true meaning of Wasatiyyah. A comparison with a Singaporean Muslim stand will show the deviationist tendency of the "Islam Liberal Network".

**P-234      Is Zakat Fund Collected Investible?**

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*Zakat* being the fifth pillar of Islam tends to be discussed among the Muslims from the general collection and distribution aspects. The collection and disbursement functions of *zakat* appear to be straight forward cases. As with any funds, the *zakat* fund will naturally accumulate as a result of payments from eligible Muslims, and after disbursement, the fund should naturally decline. If the function of *zakat* is receipts and disbursements, then increases due to *hibah* from the financial institution with which the fund is maintained will only be incidental, and perhaps, unavoidable. There is one immediate and